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THE DECAY OF AMERICAN JOURNALISM.

There is something touching in the "Letter to Editors and Journalists" recently put forth by the "Baltimore Yearly Meeting of Friends." It is an appeal for the purification of the newspaper press, and the faith must indeed be abundant that imagines a few soft words sufficient to arouse in the breast of that hardened offender against decency the remorseful twinges of conscience. If the average American journalist ever had such a thing as a conscience, it was killed long ago, and its place taken by a simulacrum of hypocritical accent and leering mien. This effective modern substitute for a conscience in journalism has discovered the secret of preaching virtue in such a manner that it nowise interferes with the practice of vice. It will, for example, devote one editorial column to deploring the brutal tendencies of the age, and fill twenty columns of the same issue with a highly-colored account, from all possible points of view, of the latest event in the annals of the prize-ring. It will take high moral ground upon the evils of partisanship, and at the same time gloss over the corruption of the party in whose interests its own are wrapped up. It will profess to regret — oh, so deeply — that the dear public has developed so insatiate an appetite for scandalous sensations and vulgar personalities, and will at the same time furnish a large staff of young men with muck-rakes of the most approved pattern, and direct them to gather in as many sensations and personalities as they can discover or invent, in order that the aforesaid dear public may not be deprived of its customary diet, and the sales of its favorite family newspaper show no symptoms of a decline.

Revolutions in taste and in the standards of public decency are no more to be made with rose-water than are revolutions in sterner fields thus to be accomplished. Nothing short of the energetic measures of a Hercules will suffice to cleanse the Augean stables of the "new journalism," and we can fancy something of the derision with which the rose-water phrases of the Baltimore friends will be received by the men who have been chiefly instrumental in

making the American newspaper so great a national calamity. "We appeal to you, as Editors," so runs the "Letter" from the good women of the Baltimore Meeting, "for a reticence in the detail of crime and scandal,— that the purely sensational shall be excluded, that pictures and advertisements, both personal and medical, which so insidiously lead the innocent and unsuspecting from the path of virtue, shall find no place in your columns. We especially ask your influence in raising the moral tone of the edition issued as the 'Sunday paper,' till it becomes a power for good among the people." This appeal is reiterated, with some variation of phrase, in a "Report" which accompanies the "Letter," and the pleasant hope is expressed that in our journalism henceforth "fairer, lovelier paths be traced, leading to virtue and to hope."

We fear that all the ears that such an appeal as this seeks to reach will be found deaf to its gentle pleadings. The foul sheets at which it aims will continue to do lip-service to whatsoever things are good and pure, while disregarding in practice every consideration of decency. The effective arguments for purified journalism will be of a very different sort, and indications are not wanting that such arguments are about to be employed. The ringing words of the late Governor of Illinois, setting forth the imperative demand for legislation that will really protect men from wanton assaults upon their character by practically irresponsible editors, found an echo in many minds, and the bills recently introduced into the law-making bodies of Illinois and New York, making it an offence to publish portraits without the consent of the persons portrayed, have taken a step in the right direction. Even the recent New York bill proposing a press-censorship, while unwise in principle, has made a good many people seriously ask themselves whether an excessive measure of restriction might not be preferable to the excess of license which now characterizes the conduct of our newspapers. "Freedom of the press" has always been, and ought always to remain, a watchword of much meaning to any liberty-loving people, but its force may be greatly weakened by such abuses of that freedom as are daily illustrated by the newspapers of our chief cities. Still more significant than the attempts at legislation to which reference has been made is the recent action of a number of public libraries and clubs in Eastern cities, excluding from their reading-rooms the two most conspicuously objectionable newspapers that are published anywhere in the country. Sometimes a movement like this, once started, grows far more rapidly than might be anticipated, just as crystallization takes place in an over-saturated solution when some rallying-point is offered for the aggregation of the ready molecules. That some such crystallization of sentiment on the subject of American journalism, its duties and its responsibilities, may soon take place is the deep desire of every thinking person who has the interests of this country at heart.

Just as every people has, on the whole, the government that it deserves, so it must be admitted that every city is responsible for the newspapers that it supports, and deserves nothing better until it is prepared actively to repudiate the sheets by which it is represented. It will not do merely to claim that it is misrepresented by them, deploring their dishonesty, their vulgarity of tone, and their pernicious sensationalism, while at the same time giving them the encouragement of subscriptions and advertising contracts. Nor are any protests likely to avail so long as the man who has acquired wealth in the pursuit of disreputable journalism is permitted to associate with gentlemen, to figure as a leading citizen at public gatherings, to enjoy the freedom of the club and the communion of the church. When the public conscience is sufficiently quickened to recognize the fact that such a man is a moral outcast, that his newspaper pollutes the home, that to purchase it upon the street-corner is a direct encouragement of its vicious practices, and that to use its columns for advertising purposes is to pay too great a price for commercial gain, when these things come to be recognized — not as counsels of perfection but as working maxims for the conduct of daily life — we may hope for a return to the more dignified and decent journalistic methods of the past generation, and for the assimilation of our press to the ethical standards that are upheld as a matter of course in most other parts of the civilized world.

If the time ever comes when those standards shall obtain in American journalism, our newspaper press will have found its real mission, and may become what it certainly is not now, a potent agency of enlightenment and a pillar for the support of republican institutions. Intelligent citizens everywhere would be only too glad to look to the newspaper for both light and leading; at present, instead of shedding light, it darkens counsel by words without

knowledge, and instead of leading opinion, it is prone to follow the uncertain guidance of every blind popular prejudice and every brutal fanaticism that sways the masses of its readers. Its once considerable influence has so waned that its boasts of power excite only the derision of the well-informed; its pretended statements of fact are so untrustworthy that few people place any confidence in them; its opinions are not taken seriously because nobody supposes that they are reached by a process of serious reasoning. If a newspaper of the typical sort perchance champion a good cause, few will be found to believe in the sincerity of its attitude, for its championship of bad causes has long since made it an object of suspicion, if not of contempt.

The darkest hour is that which just precedes the dawn, and perhaps the dawn of a purified journalism is nearer at hand than we suppose. The legal maxim that wherever there is a grievance there is a remedy may prove valid in the wider ethical field wherein this foe must be grappled with. Whether the remedy come from within or without, whether it be an organic process of regeneration or a surgical operation does not matter so much; what does matter is the undeniable fact that most of the newspapers published in our large cities are so devoid of principle that they constitute a perpetual menace to every genuine interest of our civilization. We need not single out those journals that stand as honorable exceptions to this general statement, nor those other journals that are kept from the state of grace by weakness rather than by will; their editors and their friends will know that these remarks are not meant for them. But no words of condemnation can be too strong for the newspapers that subordinate all other aims to the aim of enlarging their circulation and their advertising patronage, that care nothing for the truth and only enough for decency to keep out of the clutches of the criminal law. There is no more important work to be done for our civilization to-day than that of shaming such newspapers either out of existence or into amended lives, and the responsibility for that work is shared by all alike.

After an existence of two years, "The Lark," of San Francisco, will cease publication with its April issue. This queer little periodical, founded and edited by Mr. Gelett Burgess and published by Mr. William Doxey, was quite the brightest and oddest of its kind, such success as it had being due chiefly to the nonsense verses and pictures contributed to its pages by Mr. Burgess.

THE PRESERVATION OF HISTORICAL MATERIAL IN THE MIDDLE WEST.

Among the many phases of American history awaiting local investigation and record, few present so broad a field with such varying aspects, and thus far so little occupied, as the intermigration of the American people, the contributions of different race elements to various communities, and the evolution of existing government and society from them. In less than two and a half centuries, of which period over one century was consumed in crossing the Alleghenies, the people have traversed the three thousand miles of the continent, have swept three civilizations from their path, have carried with them always the image of the old home to be reproduced in the new, have invented forms of transportation and manufacture as necessity or opportunity offered, and have constantly evolved law and orderly self-government from the rude and jostling fragments of empire. Like "a deluge of men driven by the hand of God," wave after wave came on, in regular order; the Indian-fighter, the trapper and hunter, the trader, the fugitive and half-breed, the claim-jumper and squatter, the poor shiftless farmer, the moderate home-maker, the prosperous agriculturist, the small artisan, the exploiteur and capitalist, the mill and factory army, and, last of all, the varied population of the great city, with its educated and professional classes, its wealth, and its proletariat.

But however picturesque this shifting panorama may be, it begins to have national weight and national interest only after its cycle is complete. Especially is this true from the standpoint of the investigating student. Sufficient time must elapse to allow the attendant circumstances to crystallize and the results to be manifest before investigation becomes profitable. Hence the wave which bears the student must be the last, and, indeed, must await its own peculiar agencies. Although it is a worthy boast of the emigrant that he went "to plant the common schools on distant prairie swells," yet intensive education comes only with the library, the college, and the university. For the Middle West, the cycle seems now complete. The colonization from the Eastern section is finished; the uncouthness of the West exists almost solely in the belated wit of the newspaper paragrapher; and the Universities of Chicago, of Wisconsin, of Kansas, are as much realities as those of Harvard and of Yale. But the work accomplished in the two regions cannot bear a comparison. Nearly every phase of self-government, the different phenomena of industrial development, the relative values of various social organizations, the evolution of national feeling from local prejudice,—all these have been thoroughly examined and the results recorded in the region lying east of the Alleghenies. West of that line the field is largely untouched. The older universities have long lists of historical "studies" and "annals"; in the newer ones the work has scarcely begun.

Obviously, the possibility of research work is in direct ratio to the material which has been preserved for it. The settlers in the older States, proud of their individuality, before the levelling "union" idea and larger means of transportation had done so much to efface sectional lines, possessing largely an agreement of tastes and motives, were more likely to preserve memorials and tokens of their daily lives than the more heterogeneous West, the product of all races and all ideas. Local pride was more easily aroused and material more easily preserved where the birth of civilization was the result of a religious or æsthetic principle, rather than crude materialism; where the nucleus of a village or city was a beautiful site or picturesque water-power, rather than a large industrial plant, the mouth of a mine, or that perfect type of uncouth materialism, a "boom" town.

Yet to a certain extent the newer region will profit by the example of the older. The necessity of greater effort in the future for preserving this historical material will be more appreciated, its educational value better understood, and more effort made by institutions of learning to collect and properly care for it. For forty years the Wisconsin Historical Society has been engaged in such labor, with the result that Madison is now the Mecca for local investigators who can afford to travel. Yet the rarity of the case but proves how much more might be done if other agencies would bring similar influence to bear on their constituencies; and it also calls attention to the necessity of employing every means, as that society has done, to bring people to a realization of the value of this material and so prevent its further destruction. People are commonly willing to place their possessions at the disposal of students; but, naturally, they have no means of knowing respective values. A gentleman near the Mississippi carefully preserved a bound volume of some religious periodical of the last century (because of its date), and threw away a large and hence valuable collection of anti-slavery pamphlets which he had accumulated during his connection with that movement. The popular idea of historical material clusters about the word "relic." Nearly all the libraries of the Ohio and the Mississippi valleys have museums of varying size and value; but, embodying as they do articles nearest the affections and the curiosity of the people, their treasures consist largely of spinning-wheels, old furniture, Indian curiosities, and portraits of first settlers. Pamphlets and newspaper files are not so well known as are samplers and stone arrow-heads. Illustrations of the development of political and industrial life — broadsides, posters, medals, badges, campaign song-books, ballots, banners, paper money, account books, photographs of historic events, public letters of prominent men, proclamations, — such things as these are rarely considered of sufficient value to find a place in a museum.

How to bring this matter to the attention of the general public, and thus insure the preservation of what has thus far escaped, is a practical problem that may well engage the attention of historical teachers and students in the Middle West. One often hears stories of the unconcerned destruction of manuscripts, pamphlets, and papers, of priceless value. The writer was once just too late to save a file of Richmond papers published during the trial of Aaron Burr. In another instance, a file of a Chicago daily from 1860 to 1880 was used gradually to kindle fires,— and this in face of the fact that to-day there is not open to the student in the city of Chicago a complete file of a Chicago daily paper back of the destructive year of 1871. The librarian of the Public Library at Keokuk, Iowa, has collected and bound a number of valuable pamphlets, largely Kansas-Nebraska and "abolition"; but the case is so unusual as to demand special notice. Although praiseworthy, the collection is pitifully meagre compared with similar ones to be found in almost any large library in the older States. There is pressing need of work to be done in collecting and preserving the material out of which students and historians are to describe the making of the West. If it be true that each generation creates afresh its heroes and idealizes a new territory, it would seem that the time has fully come when the political emancipation of the Mississippi region is sufficiently advanced to warrant its intelligent study in the light of the men who have accomplished its development. The renewed interest in Lincoln as a man and a statesman, and the reflected light on his not unworthy foeman, Douglas, the present regard of Cass, of Benton, and of other leaders, foretell the coming political investigation as clearly as the new study of internal improvements, the consequent migration of people, and the origin and growth of towns and local government, foretells the future lines of industrial and social inquiry. Some systematic method must be devised by which the material for such studies shall be preserved.

EDWIN E. SPARKS.

The University of Chicago.

COMMUNICATIONS.

TENNYSON'S USE OF ARCHAIC FORMS.

(To the Editor of THE DIAL.)

Each of the communications published in your columns, in regard to Tennyson's use of "learn" for "teach," has, it seems to me, failed to consider Tennyson's purpose. The first writer intimates that Tennyson's use of "learn" for "teach" in "Merlin and the Gleam" makes it doubtful whether or not it is right to say that "learn" in the sense of "teach" is a dialectal survival. The second writer alludes to Tennyson's admiration for the King James version of the Bible, and for the Book of Common Prayer of the Church of England, and suggests that Tennyson may not have recognized sufficient cause for the change of attitude toward the verb "learn." Professor Brown says that Tennyson's use of "learn" for "teach" simply illustrates his fondness for old forms; that he was not an absolute purist, and that the

use of "learn" for "teach" is certainly an archaism. Tennyson had undoubtedly a fondness for old forms as a means of producing the effect which he desired. But imagine the surprise of the educated public if he had used "learn" for "teach" in conversation, or in "Locksley Hall," "Maud," or "In Memoriam"! The truth is that Tennyson had mastered the art of using the right word in the right place. If an archaism was needed to produce an archaic effect, he used it as naturally as he would have used a match to light a fire. That the archaic effect is a necessary element in the charm of "Merlin and the Gleam," no one who reads it carefully can doubt. Tennyson was a nineteenth-century poet writing for nineteenth-century readers, and therefore obliged to write in language intelligible in the nineteenth century. But the suggestion of Old English, without which there could be no really poetic treatment of Merlin and Magic, is given to the poem by its form, by the use of archaic words and phrases, — "learned" for "taught," "landskip" for "landscape," "I can" in the sense of "I am able," — and by the careful selection of pure Saxon words. Most of all, the poem owes its atmosphere to the use of that one word "learned"; we read it, and we are at once in an older England.

> "Mighty the Wizard
> Who found me at sunrise
> Sleeping, and woke me
> And learn'd me Magic."

Magic, in Merlin's meaning of the word, has never been "taught." The magic that is "taught" is that of the sleight-of-hand performer or of the "professor of clairvoyance."

It seemed worth while to suggest that Tennyson's choice of the word "learned" is simply one of the numberless touches that indicate the great artist.

MARGARET C. MCGIFFERT.

Duluth, Minn., April 6, 1897.

A QUESTION OF LITERARY ART.

(To the Editor of THE DIAL.)

Several years ago I was called upon to write a review of "Vagabond Tales," by the late Professor Boyesen. In that review I said: "It is difficult to decide whether the translation of the peasant dialect of Norway into a North-of-England dialect (as in 'Crooked John,' the first of the tales) be a fault in literary workmanship or a mark of genius. We incline to the latter opinion. It certainly aids the imagination to differentiate the several classes of persons brought to the reader's notice; and the correspondence between the Norse peasant dialect and that of the North-of-England is a natural one." The dialect introduced into the story referred to was in the words of the old "Granny." The following will serve as a specimen:

> "Shame on thee, lassie, shame! If he dinna care for thee, dost tha think he would ha workit himself to death to give thee thy sight back again? . . . Dinna be so workit up about it, lassie; wait till tha hast seen him."

Now, the old granny could not have been represented as using the correct and refined language of the other characters in the story; and the words the author puts into her mouth have a picturesqueness that adds much to the effect of his delineation of her character. They seem so natural, furthermore, that they might easily have escaped the attention of the casual and uncritical reader.

It happened somewhat later that Professor Boyesen was blamed by another reviewer for introducing New England provincialisms in a Norwegian story. But the questions have often been in my mind, — could the author have succeeded so well in differentiating his characters without the use of some such dialect? And what should this dialect be, — one manufactured for the purpose, or one found ready-made and in use by a people corresponding in their ordinary characteristics with the Norse peasantry; something that brings with it the salt-air suggestion of the rocky coast of the North Sea? I am not sure which of these Professor Boyesen did. The question is of little practical value to American writers, who are not likely to attempt to compete with Professor Boyesen in the field where he won such distinguished success. But the question of literary art which is involved may not be devoid of interest; and if I am right in my view, this one of the "Vagabond Tales" will show Professor Boyesen to have been a greater master in this field than he is even now held to have been.

A. H. N.

Collierville, Tenn., April 10, 1897.

"JAPAN TIMES."

(To the Editor of THE DIAL.)

This caption is the appellation of a new journalistic enterprise soon to be started in Tokyo. It will include both a daily and a weekly newspaper, and printing and lithographing of every description, in English. The chief proprietor of the paper is a Mr. Yamada, ex-director of a branch office of the Japan Mail Steamship Company, and a man, it is said, of considerable means. The chief editor is Mr. Zumoto, once translator for the "Japan Mail" and lately Secretary of Marquis Ito, when the latter was Premier. His assistant is Mr. Takenobu, for several years translator of the "Japan Mail." Both of these gentlemen write English excellently; but they will also have a foreigner, Mr. Cowen, as supervisory editor, and several foreign contributors. The daily is to be issued from March 15; and it is advertised to give the "latest and most reliable news on all matters of interest at home and abroad; special attention given to the political, social, industrial, and economic development of Japan." It also promises to issue illustrated supplements and original notes dealing with the national institutions, old and new, manners and customs, traditions, etc." It claims to be "assured of a large circulation among the Japanese public," and will be widely distributed "all over the world." It promises to be "perfectly independent." All this is to be supplied for 10 *yen* (just about $5 U. S. gold) per year, whether in daily or in weekly issues in Japan.

I make mention of this enterprise for two reasons: first, because it is another evidence of the increasing popularity of the English language in Japan; and again because it is a Japanese, and not a foreign, enterprise. It is true that foreigners are to be connected with it, but the responsibility in all ways rests upon Japanese. It remains to be seen, of course, whether it will have only a temporary, or a permanent, career; whether or not it can gain sufficient support, from Japanese principally, to continue its existence; and whether it can even compete with and, perhaps, drive out the English papers, published and edited by foreigners. Some of these can well be spared; and they *may* be supplanted by this new-comer in the journalistic field. At any rate, the inception of the "Japan Times" is, in many ways, a good illustration of the present trend of affairs in Young Japan.

ERNEST W. CLEMENT.

Tokyo, March 22, 1897.

The New Books.

Nelson as a Force in History.*

The Life of Nelson has been written often and sympathetically, and the theme is preëminently one to engage and inspire the British pen. It has remained, however, for an American author, Captain A. T. Mahan, to do full and final justice to the hero of Trafalgar. Rivals in point of style, in glow and vivacity of narration, Captain Mahan perhaps has among Nelson's many biographers; but in breadth and calmness of view, and in historical grasp and insight, the accomplished author of "The Influence of Sea Power upon History" easily surpasses the best of his predecessors. Readers may still conceivably elect to consult the lives by Southey and Laughton, or even Barker's, for the more graphic and familiar qualities of portraiture; but henceforth the student who desires primarily to understand the great Admiral's significance as an historical factor will turn as a matter of course to Captain Mahan's thoughtful and comprehensive pages. We do not mean to imply that Captain Mahan's predilection for history and disquisition has led him to neglect the biographer's first duty of painting the portrait of his hero. This duty he has performed in his own painstaking and methodical way, basing his conception largely on careful study and analysis of Nelson's copious correspondence; and the finished result probably gains in accuracy what it naturally loses in brilliancy and *verve*.

History has been defined as "the essence of innumerable biographies." Captain Mahan, fresh from the considerations embodied in his *magnum opus* on Sea Power, and writing biography largely from the historian's point of view, has given us a Life of Nelson consisting in an unusual measure of that "essence" which goes to the making of history. He has painted his hero as a man; he has also defined him as a historical and political force. His book may be regarded as in a sense supplementary to his masterly discussion of the Influence of Sea Power. It is essential, he thinks, to the completeness of that discussion that a study be presented, from the point of view therein taken, of the man who in himself summed up and embodied the greatness of the possibilities which Sea Power comprehends,—"the man for whom genius and opportunity worked together, to make him the personification of the Navy of Great Britain, the dominant factor in the periods hitherto treated."

Nelson's page in history is as brief as it is brilliant, covering a little more than twelve years, from February, 1793, to October, 1805. Its opening coincides with the Reign of Terror — with those dark days of disillusionment for liberal Europe, when men saw springing from the bosom of that democracy whose advent had been hailed as the dawn of a new and splendid era for the race an iron despotism with claims more sweeping and methods more drastic than those of the Grand Monarch himself. Louis XIV. in the plenitude of his power would have shrunk from measures which with men like Saint Just, Billaud, Robespierre, and Hébert were commonplaces of government. The sceptre of his successors was an unfelt bauble compared with the leaden mace with which the great Committee crushed out all semblance of opposition to its decrees. Anarchy quelled and criticism stifled at home, the Revolution was at last free to indulge its innate propagandist tendencies abroad; for the gospel of Jean-Jacques was essentially a message, not to Frenchmen alone, but to Man, "born free" yet "everywhere in chains." Abroad, as in France, the preliminary work of the apostles of the new light was work of destruction. Bastilles must be razed and tyrants dethroned in order that the enslaved peoples might profit, as Frenchmen had profited, by the glad tidings of the century. It is not always clearly understood that France, not feudal and reactionary Europe, was primarily the aggressor in the wars of the Revolution. She would have made war or provoked it had there been no Declaration of Pilnitz, no Brunswick's Manifesto. The motives of the statesmen who preponderated in her councils at the outset of hostilities, while not unalloyed by considerations of party expediency, were in the main generous, if chimerical. But the crusade of liberty preached by the eloquent Girondists and decried by the Jacobins was destined in time to degenerate into a war of conquest waged by the ruthless ambition of Bonaparte. And from first to last, from Longwy to Waterloo, France was really the aggressor. For twenty-three years she shook and menaced the established order of Europe. To beat back this spirit of aggression, founded in humanitarian dreams and ending in militarism and rapacity,

*The Life of Nelson: The Embodiment of the Sea Power of Great Britain. By Captain A. T. Mahan, D.C.L., U.S.N. In two volumes, illustrated. Boston: Little, Brown, & Co.

Nelson and His Companions in Arms. By John Knox Laughton, M.A. Illustrated. New York: Longmans, Green, & Co.

was the mission of Nelson. He was singularly fitted for the task. English to the core, insular, knowing no political ideal save King and Country, no rule save that of duty, a seaman beyond compare, endowed with a splendid and matchless personal bravery that in the moment of action seemed to shine and radiate from his fragile frame and light a kindred spark in hearts commonly the least heroic, his name became the potent counter-charm that broke the spell laid by the conquering genius of Bonaparte upon the soul of Europe. The cardinal article in his professed creed was characteristic, if unedifying: "You must hate a Frenchman as you do the devil." Not all the glories of Copenhagen, the Nile, and Trafalgar should blind us to the relative moral narrowness of the holder of that maxim when we compare him with such figures as Turgot and Condorcet. But Frenchmen of the Turgot and Condorcet type had long been displaced in men's imaginations by the Marats and Robespierres. Chaumette followed Voltaire as John of Leyden followed Luther; and the Reformation of the Eighteenth Century was discredited, as that of the Sixteenth had been, by the violence of sectaries. Nelson's creed of hatred was intelligible enough to men of his day; for there was latterly more of diabolism than godliness in the methods of the practical disciples of the *philosophes*. Regarding Nelson's mission as Europe's defender against French aggression, Captain Mahan says:

"Therein is found the true significance of his career, which mounts higher and higher in strenuous effort and gigantic achievement, as the blast of the Revolution swells fiercer and stronger under the mighty impulse of the great Corsican. At each of the momentous crises, so far removed in time and place, at the Nile, at Copenhagen, at Trafalgar, — as the unfolding drama of the age reveals to the onlooker the schemes of the arch-planner about to touch success, over against Napoleon rises ever Nelson; and as the latter in the hour of victory drops upon the stage where he played so chief a part, his task is seen to be accomplished, his triumph secured. In the very act of dying he has dealt the foe a blow from which recovery is impossible. Moscow and Waterloo are the inevitable consequences of Trafalgar; as the glories of that day were but the fit and assured ending of the illustrious course which was begun upon the quarter-deck of the 'Agamemnon.'"

While the dominant note of Captain Mahan's book is one of unstinted, generous admiration, he does not shrink from the evidently painful duty of rehearsing impartially the story of his hero's lapses and imperfections. The Lady Hamilton scandal is a commonplace of historical gossip, farcical and deplorable; and Captain Mahan does not try to gloss it. That unhappy episode lent a touch of bathos to the great sailor's career—even to its heroic ending in the blood-spattered cock-pit of the "Victory." What reader of Nelson's life has not winced at the picture of the susceptible hero dragged like a dancing-bear about Europe by his (and Greville's and a half-dozen others') fat inamorata? Captain Mahan ventures to compare Lady Hamilton with Lady Nelson, not altogether to the advantage of the latter.

"Not that the Lady Hamilton of reality was utterly different from the Lady Hamilton of his (Nelson's) imagination. That she ever loved him is doubtful; but there were in her spirit impulses capable of sympathetic response to his own in his bravest acts, though not in his noblest motives. It is inconceivable that duty ever appealed to her as it did to him, nor could a woman of innate nobility of character have dragged a man of Nelson's masculine renown about England and the Continent, till he was the mock of all beholders; but on the other hand it never could have occurred to the energetic, courageous, brilliant Lady Hamilton, after the lofty deeds and stirring dramatic scenes of St. Vincent, to beg him, as Lady Nelson did, 'to leave boarding to Captains.' Sympathy, not good taste, would have withheld her. In Lady Nelson's letters there is evidence enough of a somewhat colorless womanly affection, but not a thrill of response to the greatness of her husband's daring, even when surrounded herself by the acclamations it called forth."

Whether or no Lady Hamilton really loved Nelson seems a point hardly worth refining on. It is a plain case to a plain understanding. To Nelson the man, stripped of the glamor of his fame, she was doubtless indifferent. As a lover she would have preferred Greville (who had discarded her and passed her on to his friend Hamilton without a "by your leave") a hundred times over. But the victor of the Nile, the rival of Napoleon? Nelson was the lion of the hour when Lady Hamilton spread her net for him. His name was in all mouths, the din of his renown in all ears. To captivate such a man, to couple her name with his in current rumor, and thus to secure a position that would enable her to dazzle and outshine with a brilliant if borrowed light, was the natural impulse of a born and trained adventuress whose ruling passion was an insensate greed of social distinction, however won. Of the equivocal character of the distinction accruing from the possession of Lord Nelson as her devoted *cicisbeo* the *ci-devant* Amy Lyon naturally had no inkling. Her long contact with Neapolitan and Palerman manners had blunted sensibilities originally coarse enough. Nelson, as we know, yielded without a struggle to his "angel Emma's" sufficiently impetuous onset. The victor of the Nile ignominiously struck his colors at

the first broadside, and was towed into port a willing prize, to the mortification of his friends. How the amazing joint establishment latterly set up at Merton appeared in "proper" English eyes is amusingly manifest in a letter of Lord Minto's (1802).

"I went to Lord Nelson's (Merton) on Saturday to dinner, and returned to-day in the forenoon. The whole establishment and way of life is such as to make me angry as well as melancholy; but I cannot alter it, and I do not think myself obliged or at liberty to quarrel with him for his weakness, though nothing shall ever induce me to give the smallest countenance to Lady Hamilton. She looks ultimately to the chance of marriage, as Sir William will not be long in her way, and she probably indulges a hope that she may survive Lady Nelson; in the meanwhile she and Sir William and the whole set of them are living with him at his expense.* She is in high looks, but more immense than ever. She goes on cramming Nelson with trowelfuls of flattery, which he goes on taking as quietly as a child does pap. The love she makes to him is not only ridiculous but disgusting. Not only the rooms, but the whole house, staircase and all, are covered with nothing but pictures of her and him, of all sizes and sorts, and representations of his naval actions, coats of arms, pieces of plate in his honor, the flagstaff of L'Orient, etc.— an excess of vanity which counteracts its own purpose. If it was Lady Hamilton's house there might be a pretence for it; but to make his own a mere looking-glass to view himself all day is bad taste."

Captain Mahan's book is easily one of the notable ones of the year — a finished and scholarly production that must tend, like its predecessors, to add materially to the solid repute of American authorship abroad. It is sure of a warm reception in England especially, where the need of such a really adequate, judicial, and comprehensive life of the favorite national hero has been long felt; and it deserves to be widely read in America. Captain Mahan has unquestionably taken his place with the little group of American historians whose books are standard throughout the English-speaking world; and his success is a matter of national gratification. The volumes are handsomely and suitably made up, and contain a good Index, a very full and serviceable table of contents, together with an abundance of maps and plans illustrative of the author's admirable descriptions of Nelson's sea-fights. The nineteen portraits and plates in photogravure are well chosen and well made.

Professor John Knox Laughton, who is the author of an excellent short Life of Nelson, now produces a handsome memorial volume entitled "Nelson and his Companions in Arms." The work narrates succinctly the principal incidents of Nelson's career, and points out the chief influences which contributed to the formation of his character. As the title implies, considerable space is devoted to Nelson's leading professional associates, whose portraits and signatures in facsimile form an interesting feature of the volume. The work is not a mere panegyric. The author has, as he says, portrayed his hero "as a man, with a man's passions and a man's weaknesses, but as a man of transcendent genius, endowed with that grandest attribute of genius, the capacity of taking infinite pains." As a Nelson Memorial, the work is well equipped. There are a liberal number of plates, comprising portraits, battle scenes, photographic views of Nelson monuments and trophies, views of Nelson's flagships, etc. There is a striking frontispiece in colors, representing the stern of the "Victory" surrounded by the flags which indicated to the British sailors at Trafalgar the famous signal: "England expects that every man will do his duty." The Appendix contains a list of Nelson's titles and orders, a Nelson Chronology, and a Nelson Bibliography. Professor Laughton is Lecturer on Naval History at the Greenwich Naval College; and his book is presumably authoritative so far as it goes. E. G. J.

* An error. The complacent and gullible Sir William paid half the housekeeping charges.

The Classics of Criticism.*

At the present day it is, in the world of letters, much as it was in Israel after Samson: every man does what is right in his own eyes. Not only poets, but critics as well, are, if they desire to be, frankly subjective. Criticism tends to become a form of the lyric. If a man feel himself a prophet, his criticism becomes apocalyptic; if he have a taste attuned to all beauty, his work becomes a sympathetic and often adulatory appreciation; if he be worthy the privilege of being an American, he sees to it that his criticism is democratic. Criticism to-day is as changeable as Proteus.

It was not always so. During the last century, criticism was not apocalyptic, democratic, appreciative: it was usually procrustean. There were certain Rules. These "rules," by which our forefathers judged, were fondly conceived to be set down in certain treatises on the Art of Poetry. Of these the chief were those of

* An English Paraphrase of Horace's Art of Poetry. By Abby Osborne Russell. New York: William R. Jenkins.

Pope's Essay on Criticism. Edited, with Introduction and Notes, by John Churton Collins, M.A. New York: The Macmillan Co.

Aristotle, Horace, Vida, and Boileau; but we may well add to them the "Essay on Criticism" of Pope. All five have fallen from their unquestioned station; the critics of our day do not much trouble their heads or their readers with them. In this is both a gain and a loss. No one of the five is an adequate treatise on Poetry or the Art of Poetry; but, on the other hand, each has a great deal that is of lasting value. Aristotle's "Poetics" has lately been made accessible to all in Professor Butcher's edition. Professor Cooke's "The Art of Poetry" gave us very conveniently Horace and Boileau in the original and in translation, and has the advantage of including also poor old "immortal Vida," who might otherwise be forgotten. And now we have an English paraphrase of Horace, "De Arte Poetica," by Mrs. A. O. Russell, and an edition of the "Essay on Criticism," by Mr. J. Churton Collins.

There have been not a few translations of the "De Arte Poetica," and Byron's "Hints from Horace" may be called a paraphrase, although the noble author himself called it "an allusion." Mrs. Russell's paraphrase, however, is of a different sort; it is a free prose translation combined with a running explanation. The ideas of the original are set forth in a simpler, more extended form. So far as concerns the information to be had of the original, one has it here in a form that will be much more comprehensible to the general reader than most translations would be. In general one gets a good understanding of the substance of the poem, although in some cases (e. g., ll. 108–111, 128), Mrs. Russell has not given precisely the correct idea. To the paraphrase is added a useful collection of epigrammatic passages which have become familiar.* Mr. Churton Collins's volume is more conventional in its form — an annotated text with introduction — and more scholarly in its accomplishment. It is thoroughly good, and will be useful far beyond the field for which it is designed.

Mrs. Russell is content with Horace. Her plan included no more than is indicated in her title. We think the work demands a wider view. Something certainly is gained by understanding the ideas of Horace only, but not very much. Taken by themselves, without comment or comparison, they have been forced into a place for which they were never meant. Horace wrote his Epistle for a young Roman who had it in mind to write a play. The older man gave advice on the special topic: what more he added is of the nature of *obiter dicta*. It is a mistake to think that Horace sets down "rules"; in so far as the drama of his time is concerned, he does give the conventions that had long obtained; but otherwise he gives merely the friendly advice in writing that any older craftsman might offer a junior. It was by an irony that he would himself hardly have appreciated that his epistle became a treatise. We must read Horace as Mr. Churton Collins enables us to read Pope, with an eye always to the others.

Of all these five, Horace has really packed the most sense into his work. Aristotle was a wiser man, but not so much of a man of letters. Pope and Boileau were more cramped by tradition than Horace: note, for instance, what Horace has to say on diction, on borrowing or coining words, ll. 46–72. We have not got to a more sensible position to-day. Our books on rhetoric have harsh names for those who use a French word now and then, or make up some fresh form to suit themselves. The caution is doubtless good, but in itself it is not consistent with the usage of the language which has always grown by just the processes which are now reprehended. So it was with Horace:

> "Quid autem
> Caecilio Plautoque dabit Romanus ademptum
> Vergilio Varioque?"

Or with Byron, who is generally amusing in his "Hints from Horace":

> "What Chaucer, Spencer did, we scarce refuse
> To Dryden's or to Pope's maturer muse.
> If you can add a little, say why not
> As well as William Pitt or Walter Scott?"

Horace, in his position here, shows really more unconventional sense, more true knowledge of the authority of words, and so, in a way, of poetry, than can be found in Boileau or Pope, who never conceived such an idea at all.

Or, to take another matter, one on which the moderns also have had their say, the remark of Horace on the problem of style: "Difficile est proprie communia dicere."* "It is hard to

* In this part of the book are a number of errors which, for the benefit of possible users, it is worth while to correct. The references to Nos. 7 and 15 are incorrect; they should be l. 365 and l. 441 respectively. In Nos. 34 and 45 the references are omitted; they should be l. 476 and l. 170. Nos. 32 and 25 need the words which in the poem precede them. In Nos. 4 and 30 the order of the words is incorrect. There are some errors or misprints; nodis in No. 13, -quae in No. 77. So also in the text; Portius (p. 12), Ino (p. 21), Tyrteaus (p. 53), Meesela (p. 50). *Zeus* (p. 46), does not accord well with *Juno* in the next line: but perhaps this is only a touch of nature; the two were proverbially ill-matched.

* Mrs. Russell translates (p. 63), "To express commonplace things with propriety." One can hardly imagine Horace's making such a futile statement. It is not, and never was, difficult to express commonplace things with propriety; on the other hand, it is, unfortunately, just the thing that everybody can do with ease. The translation on p. 22 does not miss the point so widely, although *proprie* does not mean "acceptably."

speak of things that everybody may speak of in such a way as to make them your own." It seems almost necessary to take the passage as referring not merely to the working on material already known (as Shakespeare's plots, for instance), but with at least a thought of the broader application to all artistic work. Pope, when he says:

"True wit is nature to advantage dressed;
What oft was thought, though ne'er so well expressed,"

does not say so much, because he does not really hit on the point of style. There is much of the difference between the eighteenth and the nineteenth centuries in the difference between "to advantage" and our rendering of *proprie*,—the difference between classic and romantic style. Mr. Churton Collins, in his note on the passage, quotes Dryden's definition, "a propriety of thought and words"; but by Dryden's time "propriety" meant what it means to-day Pope's lines seem to be practically based on a passage in Boileau; but the French critic, if we may believe M. Brunetière, was keener than the English poet. "Ou encore," says M. Brunetière, "la pensée que tout le monde pourrait avoir, ou doit même avoir eue comme nous, il y a une manière de l'exprimer 'fine, vive et nouvelle' qui ne doit appartenir qu'à nous; et c'est précisément à force d'art que nous la trouvons; et c'est en quoi consiste pour Boileau la véritable originalité." I confess that I cannot see in the passage as much as does M. Brunetière, but anyone can see how admirably the comment expresses the romantic spirit, although perhaps not in its most modern form. If Boileau had the Horatian thought, he kept his view from Pope; and so Pope impaired the vitality of English poetry for fifty years by his futile "to advantage dressed," and succeeded in teaching "a school of dolts to smooth, inlay, and clip, and fit," as the excited Keats has it.

Horace is very modern, we say; we can read him nowadays with great comfort, with greater comfort than we can get from Pope. Not only is Horace nearer to us in his ideas on language and on style; he understood criticism better than did Pope. Not as proof, but as illustration, take the question as to the qualification of the critic himself, in the art which he criticizes. Horace, although really an old poet advising a young one, says:

"Munus et officium, nil scribens ipse docebo."

Lord Byron paraphrases:

"Nor write at all, unless to teach the art
To those rehearsing for the poet's part."

Pope, however, has the somewhat ambiguous couplet:

"Let such teach others who themselves excel,
And censure freely who have written well."

But the quotation from Pliny seems to fix his meaning.* Mr. Churton Collins has a good note on the passage, unfamiliar to us, from "Serjeant Maynard, who was fond of saying, 'Felices essent artes, si nulli de eis judicarent nisi artifices.'" There is, however, the possibility of even an artist being prejudiced; and if this be the case, he is generally much worse than any mere critic.

It would be delightful to go further in comparison; we are glad to have the two books now in hand for suggestion. But they leave still an opportunity for anyone who knows the development of critical ideas in the last two hundred years to give us in a synoptic view the ideas of Aristotle, Horace, Vida, Boileau, Pope, with a good commentary. The classic tradition almost vanished in the flood of new critical thought which is marked for us by the names of Lessing, Goethe, Diderot, Coleridge. But the right hand could point out to us many places in which the old ideas have come to the surface again.

*Although in ll. 13, 14, he states something a little different.

EDWARD E. HALE, JR.

ONE OF THE FATHERS OF THE CONSTITUTION.*

It is in itself a title to distinction to a public man to have had so shrewd a judge of men as Thomas Jefferson, a political opponent, say of him: "That is Mr. Sherman of Connecticut, a man who never said a foolish thing in his life." Another and greater title is it to have formulated and proposed the compromise principle of double representation that made our Constitution possible in the struggle between large and small States. Therefore Mr. Lewis Henry Boutell, a grandson of Roger Sherman, has done well in bringing before this generation the well-nigh forgotten name of this one of the "Fathers" who in his character and work is typical of the best men of a century ago. He has given a plain straightforward account, without the padding that so often swells the biography of a minor character beyond all comparison with his ability and influence. The reader is supposed to be familiar with the history of the times, and only Mr. Sherman's part is described. The account is adequate, yet the de-

*THE LIFE OF ROGER SHERMAN. By Lewis Henry Boutell. Chicago: A. C. McClurg & Co.

mand on the reader's time and attention is not excessive.

Roger Sherman was entirely a self-taught man. He sat on the shoemaker's bench till he was twenty-two years old. But he had great thirst for knowledge, and, like many another exemplar of our boyhood, kept his book open before him as he worked, and gained a considerable fund of general knowledge in this way. Going west—to western Connecticut—in 1743, in two years he was a surveyor, and before he was thirty he was the owner of several hundred acres of land and a dwelling worth two thousand pounds. This great business ability was freely devoted to the service of the community and the church. After the age of thirty he was led to take up the study of law, which he practiced only a few years, when he moved to New Haven and engaged in mercantile pursuits. After ten years of this, at the age of fifty, he turned over his business to his sons, and devoted the remaining twenty years of his life entirely to the public service. Yale College, the city, the state, and the nation, all put their burdens on his strong shoulders, and he never once shrank from the load.

It is astonishing to see how little the undeveloped democracy of that day realized its privileges. So far were they from making the offices go as far as possible in satisfying hungry patriots by rapid rotation and the widest distribution, that they did not seem even to be hungry, and offices were actually heaped upon a few and kept there indefinitely. Mr. Sherman's less than forty years of public life, if measured by years of office, would number more than seventy. It was not because he possessed abilities of that commanding quality that we call genius, that he was called to this long and varied service. He had indeed great business ability — good sense to so high a degree that it might almost be called genius, an almost infallible judgment as to the practicable and expedient in any circumstances. He was a man of action rather than a man of thought. This he showed in his notable service in the Constitutional Convention of 1787. When the philosophers, intent upon the adoption of their theories and systems, had brought matters to a deadlock, it was the practical men who arranged the compromises, found a working basis of agreement, and thus made possible a Constitution that fully pleased nobody, but has proved its excellence and their ability through a century's strenuous tests. His part in the framing of the Constitution was not like that of Madison and Wilson, but rather like that of Franklin. Mr. Boutell bases his grandfather's claim to a high place among the founders of the nation largely upon his proposal of the Connecticut Compromise.

"To Roger Sherman belongs the credit, not only of introducing in the convention this compromise, which, as we have seen, was in substance the plan proposed by him eleven years before, but also of bearing the brunt of the contest in its favor, through a long and severe struggle, till it was finally adopted."

A younger contemporary, Theodore Sedgwick, said:

"Roger Sherman was the man of the selectest wisdom that I ever knew. No law or part of law that Mr. Sherman favored failed to be enacted."

Happy were the days when wisdom ruled among lawmakers!

Jeremiah Mason, who was often, when a law student, at Mr. Sherman's house, gives this picture of the great man:

"His manners, without apparent arrogance, were excessively reserved and aristocratic. His habit was, in his own house, when tea was served to company, to walk down from his study into the room, take a seat and sip his tea, of which he seemed very fond, and then rise and walk out without speaking a word or taking any manner of notice of any individual. In the street he saw nobody, but wore his broad beaver pointing steadily to the horizon, and giving no idle nods."

He was often called aristocratic for his peculiar manners, but if one might apply common standards to a Revolutionary statesman, certain facts seem to indicate that he was not above posing as a sage.

Mr. Sherman was not an orator. He had but few words, going directly to the heart of the question. In New Haven they said that when he was interested in speaking his gesture was like that of a shoemaker drawing a thread. His ardent admirer, John Adams, said:

"Sherman's air is the reverse of grace; there cannot be a more striking contrast to beautiful action than the motion of his hands. Hogarth's genius could not have invented a motion more opposite to grace; it is stiffness and awkwardness itself, rigid as starched linen or buckram; awkward as a junior bachelor or a sophomore."

Yet Patrick Henry once said that the first men in the Continental Congress were Washington, Richard Henry Lee, and Roger Sherman; and, later in life, that Roger Sherman and George Mason were the greatest men he ever knew. History hardly bears out this latter judgment, but he must have been a strong man who could call it forth.

CHARLES H. COOPER.

The Modern "Ethical Movement."*

Mr. W. L. Sheldon's book upon the modern "Ethical Movement" will find many readers, and will be helpful to those who occupy religious positions far removed from his own. He gives a frank, clear, and earnest description of the general ideas and methods of the movement which roots in the Society for Ethical Culture founded by Dr. Felix Adler in New York City about a score of years ago. But he does more than this: he illustrates how the spirit of this movement deals with many practical and important problems. The Ethical Movement represents, on the one hand, a wholesome reaction against dogmas remote from human concerns and rites that develope little more than a vague sense of mystery. On the other hand, it is a positive expression of those humane feelings which have so widely and powerfully expanded in recent years,— feelings that reach out *manward* in pity over the sorrows of mankind, and in prompt service for the progress and enrichment of humanity. Its leaders feel profoundly that scientific truth must be put to use under the authority of the Moral Ideal. The enthusiasts for the higher life of man mourn the spiritual waste and lack of social fruitfulness within the churches, while they see that scientific discovery alone can never be an adequate guide through the perplexities of life. They hold that we can never get along without religion, but religion must be enlarged on the side of moral sentiment. They hold, also, that we can never do without science, but the truth that it reveals must be put to use by ethical passion.

All this is brought out clearly and forcibly by Mr. Sheldon in these thoughtful pages. The average religious reader will probably be surprised to find so much here with which he can most heartily agree. The author is more conservative than many would expect him to be. This book is free from both petty controversies and caustic criticism. It affirms vastly more than it denies. There is no dogmatic creed, but deep-rooted and far-spreading convictions. Its message sweeps on in jubilant affirmations that run into tenderest appreciation of the good in all forms of religious symbolism and organization. What we find here may not be our faith, but it is a positive faith which commands and satisfies a heart in touch with the mysteries that arch above and the humanities that spread around us. This appreciative discussion of great themes is well illustrated in the chapters which deal in helpful, because fresh and suggestive, fashion with such topics as "Being Religious," "Our Attitude to the Religious Beliefs of Others," the "Use of the word *God*," the "*Ethical* Christ." It is evident that a large majority are not yet prepared to accept many things here advanced, but all will admit the fair spirit that pervades these statements, which the majority may well read and ponder. Upon "Marriage," "The Family," "Government," and "Private Property," there is earnest teaching that will do much good,—wholesome words much needed in these unsettled times. We may not approve every sentiment, but the moral fervor is delightful. This language has the impressiveness that inheres in a calm treatment that is nevertheless tremendously earnest. The chapters on the "Value of Poetry" and the "Methods for Spiritual Culture" contain many ideas both fresh and helpful to all of us.

This is no place for a discussion of what seems to many the fundamental weakness of the Ethical Movement,— the hesitation in saying "God," and the absence of worship and of hope. And yet there is no lack of reverence. One feels at times that it is the excess of reverence that leads these people to capitalize "Love" and "Law," and hide their worship under such terms as "Spiritual Centre" and "Central Fact." The reader feels that he is in contact with more piety than comes to expression. While following Mr. Sheldon through his intensely interesting chapter on the "Use of the word *God*," one wonders how such a man can keep his worship from finding expression in words. However, this Ethical Movement is to be most cordially welcomed, even though it may stop short in some respects. It is itself probably a transition. It is surely not an *eclipse* but a *readjustment* of faith. And some day the ethical sentiment here accumulating will break into worship and say "God" most heartily, not in forgetfulness of man, but in joyous recognition of his divine sonship.

Joseph Henry Crooker.

*An Ethical Movement. By W. L. Sheldon, Lecturer of the Ethical Society of St. Louis. New York: The Macmillan Co.

Robert H. Vickers, who committed suicide in Chicago a few days ago, was a profound student in the historical field, and the author of "A History of Bohemia" and "The Martyrdoms of Literature." His poem, "America Liberata," was reviewed by us last year. He had been occupied of late with a history of Spain, but we do not know in what shape the work is left. Mr. Vickers was a lawyer, and had reached the age of sixty-seven.

An American in East Africa.*

Public attention has lately been attracted to Somaliland and the neighboring sections of Africa by the expedition of Mr. Astor Chandler, and also by that of Mr. D. G. Elliot of the Field Columbian Museum. In the book now before us, "Through Unknown African Countries," by Mr. A. Donaldson Smith of Philadelphia, we have an account of a successful hunting, collecting, and exploring trip, which extended as far as Lake Rudolf. The title of the book gives a somewhat exaggerated idea of the author's performance, for only an extremely small part of the route lay over really unknown territory, though most of it was in little explored regions, upon which Mr. Smith's descriptions and maps have thrown much new light.

He first started by way of the southern borders of Abyssinia, but was turned back by the warlike people of that country, and was compelled to make his journey by a more southern route, where he forced his way, not without bloodshed, through several weak tribes. For this, he has been sharply criticised; but on the whole he seems to have acted as wisely as possible upon the principle, accepted by most African explorers, that if a savage tribe will not allow you right of way, you must take it with as little compulsion as necessary.

While Mr. Smith's account is in many parts rather too desultory, rapid, and superficial to be of the highest interest, and very rarely, indeed, gives evidence of close and thoughtful study, yet several incidents are told in a quite entertaining way, notably his experiences with Wal-da Gubbra and with the Arbore. There are also scattered throughout the work a number of interesting observations on animals and men; for example, this remark on the roar of a lion which he shot at a distance of a few feet:

"I have heard it said that outside of menageries the lion's roar is not so thrilling as one might suppose; but this is not the case. I have never in my life heard anything more magnificent or awe-inspiring than the roar of a maddened lion. It makes every fiber of your body tingle, especially when you hear it at such close quarters as I was at this time."

On another occasion, while waiting at night for lions, he found himself present at a fight between a pack of some forty hyenas and three lions, in which the lions came off second best. He also narrates some stirring adventures with rhinoceroses, which frequently charged his party, and, he found, were as active as goats and as pugnacious as bulls.

Mr. Smith's observations on men are in general not of as much interest as those on animals, and his remarks for the most part deal with rather superficial matters. In his statements on savage religion he more than once shows great ignorance, as will be obvious to anyone who will consider his brief references on pages 176, 296, and 358. However, he makes two very interesting observations which illustrate wonderfully well the *status* of the very aged and the very young in savagery.

"The Somalis are the best savages in Africa, but they have their little ways; and one is not to trouble about a woman after she gets old, whether she be a mother or sister. So many of the poor old wretches are doomed to wander about, picking berries, or begging, until they die of gradual starvation, or are caught by lions or hyenas. Almost continually there would be some of these old women following along the caravan, doing what work they could, bringing wood or water, for the sake of a few bones our boys would throw them."

The children are precocious and ingenious, as appears from an incident that occurred among the Ogaden fugitives from the Abyssinians, which Mr. Smith relates as follows:

"A little boy not over three years old amused me very much by begging for a little leather to make sandals for himself. On handing him a knife and some oryx hide, the youngster set to work like an old shoemaker, cutting strips off the leather for laces, and fashioning the sandals wonderfully well. One of the first things that strikes a stranger in Africa is the wonderful rapidity with which children develope. Real childhood is unknown, although manhood is never reached. The little ones are thrown on their own resources at such an early period that they quickly learn to act for themselves in providing for the passing hour, and little more than this is attained in after-life. Our little visitor said that he had no relatives in the country, and no one to look after him; but he coolly intimated that he was going to follow the caravan till it reached some large village, where he could earn his living by minding goats and sheep."

We wish Mr. Smith had given us a clue to the fate of this youngster.

Mr. Smith discovered a tribe of pygmies, the Dume, near Lake Stephanie, but he was unable to make any thorough study of them.

The literary style of this book, though fairly good, sometimes suffers from the careless use of English. The volume is fine, large, well-printed and well-illustrated, and contains scientific appendices of value.

Hiram M. Stanley.

*Through Unknown African Countries. The First Expedition from Somaliland to Lake Lamu. By A. Donaldson Smith, M.D., F.R.G.S. Illustrated. New York: Edward Arnold.

Evolution as a Popular Creed.*

Every theory which is eventually accepted passes through certain common stages in its history. It comes into existence first as the rough formulation of an advancing movement of thought; struggles for recognition, while being constantly modified; and finally wins its way to popular acceptance, assuming then a definite and crystallized form. When this last stage is reached, there is a tendency in those who accept it to rest back upon it, defend it by argument, and support it by authority. Meanwhile the advancing line of investigation has often moved on elsewhere; it in turn formulates its working hypothesis, and repeats the struggle with the popular creed for recognition.

A quarter of a century ago, evolution as a general theory of the development of organic life was still struggling for its existence against accepted tradition and authority. To-day it is taken for granted everywhere among scientists, while those who recently fought it plume themselves upon accepting it and applying it to new spheres — and even in some cases attempt to show that it is what always has been believed. The controversies in the present battle-ground of evolution are carried on quite largely by metaphysical reasoning, on the basis of the accepted theory and the great names by which it is supported. This has been particularly evident in the Spencer-Weissmann controversy. The appeal to what Darwin thought, and to what is regarded as essential to the accepted theory, has been more frequent than an effort to find the facts and to see in an unbiased spirit their meaning.

Those who formulated for us the evolutionary hypothesis were intellectual giants who studied reverently the world of nature, and told what they found. Among those who are now champions of the theory are many men of small intellectual calibre, whose work is carried on in a spirit of blind reliance on the authority of science, in its theories and its methods: a dependence on authority as dogmatic as any ever presented in the history of theology. Emerson called attention to the fact that the true followers of great teachers are not found in their schools; and there are many who cry "Darwin, Darwin," who are in no wise admitted into the kingdom of science.

When it is remembered that every theory the world has seen has been misused, has passed from being the formulation of an advancing movement of thought to becoming a bulwark of dogmatism, the dangers to the theory of evolution resulting from its present popularity are obvious. No theory is ever fully comprehended until it is outgrown. The vocabulary we develope to formulate our attitude toward the world becomes a limiting form when accepted as complete and final, and we need to pass out of it to attain fresh and strong insight into the truth of things. When any adventitious principle, whether it be the authority of revelation or the method of induction, is accepted as an absolute test of truth, it tends to destroy the openness to new facts and ideas, and the constant positive activity of the intellect, without which we cease to progress in the attainment of truth, and rapidly undergo intellectual deterioration.

Hence, if we are to escape dogmatism — a dogmatism as paralyzing when clothed in the vocabulary of science as when expressed through the nomenclature of theology — constant vigilance is necessary. We must struggle to take points of view widely different from our own. We must recognize the transitory character of every method of expression and every system of theory developed to formulate the thought of some particular man or epoch. Perceiving the adventitious value which we inevitably give to modern thought, we must seek to correct the distorted perspective by endeavoring to view the theory and terminology dominant among ourselves, from without as well as from within. As action is everywhere the law of life and progress, so it is preëminently in the intellectual world. Constant vigilance and unceasing effort are the price we must always pay for the active appreciation of truth.

The four books grouped for the present review emphasize in different ways these thoughts. The first is a popular review of the progress of organic life, and a discussion of the relation of evolution to Christian thought; and is addressed to a body of theological students. The second is a re-statement of the theory of evolution, and an attempt to show that all its salient features are found in the historical teaching of the Church; and is written by a Catholic priest for his peculiar audience. The third is a difficult presentation and discussion of evidence and arguments in relation to questions on the borderland of evolution; while the fourth is the record of the life and work of one of the most characteristic figures among modern scientists.

Professor Tyler's primary desire, in "The Whence and Whither of Man," is to show the harmony of evolution with Protestant Christianity. The great steps forward in the progress of organic life are clearly and forcibly differentiated, and in so simple a way as to appeal to a popular audience. The philosophy of life is optimistic and pleasant, but in no way profound. It should certainly encourage (as it is obviously intended to do) young men who expect to enter the ministry, to go on with

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*The Whence and the Whither of Man. A brief history of his origin and development through conformity to environment. Being the Morse Lectures for 1895. By John M. Tyler, Professor of Biology, Amherst College. New York: Charles Scribner's Sons.

Evolution and Dogma. By the Rev. J. A. Zahm, Ph.D., C.S.C., Professor of Physics in the University of Notre Dame. Chicago: D. H. McBride & Co.

The Primary Factors of Organic Evolution. By E. D. Cope, Ph.D., Member of the U. S. National Academy of Sciences; Professor of Zoölogy and Comparative Anatomy in the University of Pennsylvania. Chicago: The Open Court Publishing Co.

The Life and Letters of George John Romanes, M.A., LL.D., F.R.S. Written and edited by his Wife. New York: Longmans, Green, & Co.

a warm welcome for the great generalizations of science, as helping rather than hindering their chosen work. Still, it is the popular creed of evolution which the book cordially welcomes; and it is doubtful if the spirit it inculcates would save the new generation, in its attitude toward struggling research, from the error of the theologians who met the first statement of Darwinism with vituperation and menace. The author is careful to avoid any possible classification of himself with Tyndall and Huxley, and his attitude is well illustrated by the fact that he finds it hard to avoid using "agnostic" as a term of reproach. The theory of evolution is stretched out of its ordinary shape in order to make it appear that the Bible teaches it (*cf.* pp. 8 and 9). The author's interpretation of the Bible is by the conventional method of hunting out texts that seem to fit his theory, and construing them apart from their context. Professor Tyler uses his language so loosely as to increase the great teleological implications of evolution to a questionable degree. The unscientific character of many of the arguments by analogy is obscured by the biological terminology used. He succeeds in showing the vital relation of higher human activities, especially religion and altruism, to the great process of evolution, and also makes it clear that these highest results are natural and inevitable, in conformity with the fundamental laws of organic life.

In Father Zahm's statement of evolution, in his work on "Evolution and Dogma," and in his arguments in behalf of his more special thesis, he displays all the merits of logical scholastic training. He succeeds in making a stronger case than might be anticipated for his fundamental claim that evolution is everywhere implied, or at least nowhere excluded, in the orthodox teaching of the Catholic Church. The deeper we study into the writings of the great fathers of Christian theology, the more we realize how many of the ideas which seem to us peculiar to these latter days were present in the brooding thought of that fermenting epoch. Yet Father Zahm fails to distinguish in importance between the vague notion of evolution, present or implied, in phases of ancient and mediæval thought, and the definite formulation of hypotheses and methods as a working basis of science. The fact is, evolution as a theory of the development of adaptations in living organisms would never have come into being through a study of St. Augustine and St. Thomas. The arguments by which Father Zahm tries to establish the presence of the evolutionary theory in mediæval philosophy and theology are interesting, but of small value. By isolating and interpreting passages apart from their context, and giving the same weight to what is implied and what is made explicit, it is possible to derive almost any theory from almost any authority. It is such methods of interpretation that are here used. As the spirit of the work is that of the special pleader rather than the investigating scientist, it is not surprising to find Haeckel and others called by many hard names. What the author has to say of monism and agnosticism is full of invective; and he frequently shows his profession by his inability to weigh quietly the value of these different attitudes. Still, his protests against the vagaries of pseudo-science are valuable; and he sees clearly the profound teleological implications of evolution. He recognizes the fact that the dignity of the Divine Being is in no way compromised by regarding evolution as the method of creation; and says wisely that "to say evolution is agnostic or atheistic in tendency, if not in fact, is to betray a lamentable ignorance of what it actually teaches" (page 389). On the whole, the author succeeds in showing that the general thought of evolution is not incompatible with some of the views of the scholastics; but this is very far from his claim that all the essential theory of evolution is in these scholastic writings. One feels, in reading such a book, what a burden it is to be weighted down with a great mass of tradition and authority, with which one must make his science conform. At the same time one is impressed anew with the value of mediæval thought for our modern world, if we are not hampered with a sense of it as authority.

The unsettled character of the problems of evolution, and the wide differences of opinion which exist as to the relative importance of the separate elements of the problem, are well illustrated in Dr. Cope's "Primary Factors of Organic Evolution." Here, as everywhere else, the author's views are very suggestive and stimulating, although seriously hampered in effectiveness by an unnecessarily technical nomenclature. This book consists of an expansion, extension, and attempted verification of the argument in the author's earlier work on the "Origin of the Fittest." The chief thesis is that the larger part of variation is not accidental, but purposive, being along the lines of extension or limitation of organ and function through acceleration or retardation of growth. In this work, as in the earlier one, it is often difficult to perceive a real meaning behind the terms used. Romanes is quoted as saying of the American Neo-Lamarckians, that "they do not distinguish between the statement of facts in terms of a proposition and an explanation of them in terms of causality." Although the author holds this charge to be now unwarranted, a careful reading of his present work deepens the impression that Romanes's criticism is a fair statement of the case. The confusion mentioned is made more possible by the use of so difficult a terminology. The facts on which the arguments of the present work are based are drawn chiefly from paleontology; and the author succeeds in making a very strong case in defense of the significance of Lamarckian factors. The book is a healthy antidote to Weissmann's metaphysics, and seems at least to show how unsettled are all the problems on the borderland of evolution. Anyone who will take the pains necessary to understand the author's meaning must find the work peculiarly virile in opening up new chains of reflection. In addition to an immense amount of work in observ-

ing and gathering together scientific data, the author possesses an unusual ability to perceive the philosophical implications of biological facts. Such discussions as that regarding the parallelism between heredity and conscious memory, or that concerning the "Energy of Evolution," as characteristic of organic life alone, serve to show the depth of philosophic reflection in the work. One feels occasionally the absence of that wholly impersonal spirit of investigation and discussion which it would seem should naturally be present in all science, but which is unfortunately often wanting in the scientist as elsewhere in the world of thought. The work focuses in interest upon the author's theory of consciousness. He questions whether consciousness, instead of being a last result of the unconscious processes of mind, be not rather a fundamental quality of protoplasm. If this be true, all organic functions must be regarded as having been at first conscious, and only having become unconscious with long-continued use. This view is obviously revolutionary, making consciousness, instead of an insignificant result, a positive and fundamental cause throughout the process of biological evolution, as it certainly is in the higher human life. There is much to be said in defense of this view, and it is in any case extremely suggestive. It is strange how the automatic theory of animal action has survived in shapes parallel to that given it by Descartes; while every step of our modern biological investigation has shown more certainly the unity of the laws acting throughout the organic world. Professor Cope's main contention, that evolutionary theories hitherto have been occupied with explanations of the process of development, and have given no solution to the problem of the positive causes of evolution, is unquestionably just. The only points at which we are skeptical are: whether anywhere in science the human intellect has shown itself capable of understanding more than the *process*, while ultimate causes remain unknown; and whether Cope's theories, freed from their technical vocabulary come nearer than others to an explanation of the ultimate causes of evolution.

Romanes's "Life and Letters" appeals to two distinct types of readers. The constant discussion of technical questions in letters to and from his fellow-workers gives the book an interest for the scientist who studies the questions upon which Romanes spent his life. On the other hand, the interesting story of the development of a man, focusing as it does upon the religious problem peculiar to our time, gives the book a value for all who care to understand the deeper problems of living. The work consists so largely of Romanes's letters that it is really autobiographical. Mrs. Romanes has done her work as editor very skilfully, adding only the thread of narrative necessary to the unity of the work and the understanding of the letters. Her admirable taste and restraint are deserving of all praise. The brief narrative is remarkably grave and impersonal, and yet one is made to feel the background of deep personal affection, too sacred to be superficially displayed. The character presented in this book is most admirable. Generous, chivalrous, open-hearted, sincerely and enthusiastically devoted to truth, yet finely sensitive to friendship and to those arts which give a higher beauty to human life, the personal character of Romanes is in every way inspiring and helpful. His life in the main was remarkably even; in personal associations, in education, in activities, unperturbed by tides of struggle and storms of misadjustment. The positive struggle of his life centres in the development of his religious faith. Early accepting the frank agnosticism of the average scientific worker, the philosophical and reflective character of his mind made it impossible for him lightly to set aside ultimate problems, as is easy for many experimentalists. The philosophic implications in all of his experimental work were of the deepest interest to him; and he followed every point of view which he accepted out to its speculative conclusion. He was always a disciple of the religion of truth. The earnest desire to test all things, and hold fast to nothing, however dear to him, which would not bear the most rigid investigation, dominated him throughout his life. He admitted frankly, while accepting it, that "naturalism" was an utterly hopeless doctrine, and never attempted to cheat himself or others into believing it otherwise. Stricken down with a mortal illness at the very height of his activity, with his largest plans of work but partly carried out, the last years of his life were spent in an unavailing struggle to regain health, with alternating periods of hopeful work and enforced idleness. In this period of his life he works back to an earnest and essentially Christian faith. This seems to have been no sudden conversion, but the cumulative result of a long process of development. It is this change in his intellectual attitude which gives deepest interest to his life. Many different views are possible as to its significance. Those who have one cause to uphold may regard it as the inevitable return to the true faith which is coming in all modern science. Their opponents may look upon it as a weak falling away from the courageous attitude of Romanes's manhood, due to his physical breakdown. Yet do not both of these views miss the essential point in the problem? The generalizations of modern biological science, the laws of the struggle for existence and survival of the fittest, are preëminently a gospel of success; and they are particularly a gospel for the successful. Christianity in all its characteristic phases has always been a gospel for the weak and heavy-laden, for those who have failed in the outer struggle of life. One's attitude toward life is always more or less dependent upon one's personal experience; and it is questionable whether a philosophy of life that is drawn from an easily achieved success is as interpretative of the love, tenderness, and infinite compassion and self-sacrifice of the higher human nature, as one drawn from a wider range of experience, involving the struggle and sorrow, often

unavailing, which characterize so wide an area of human existence. There is a gospel of failure as well as a gospel of success. The mystery of life is not easily to be set aside by cheap theories and smart sayings; and the experiences which unseal one's spiritual vision to the deeper truths in human life may perhaps be regarded as the "divine ministry of sorrow." In the presence of such deeper phases of human experience the popular creed of evolution, like all other popular creeds, seems puerile. Browning's "Abt Vogler" sings with daring pride:

"Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe:
But God has a few of us whom he whispers in the ear;
The rest may reason and welcome; 't is we musicians know."

If we understand by "musicians" those who through the deeps of personal experience have entered into a positive appreciation of the spiritual harmony of the universe, the justness of Abt Vogler's claim is evident. We "appreciate" much that we never understand. The human love, the beauty and truth that answer the strivings of our nature are never fully comprehended by the understanding. Life continually transcends our logic; and any theory which ignores simple facts of universal human experience is a creed to be amended or discarded. After all has been said, it remains true that the love which would sacrifice itself infinitely and forever for the loved one, the hunger after absolute justice, the devotion to ideals which makes "the passing shadow" of Time serve our will, the need to find a permanent to give meaning to the otherwise irrational process of change which is the universe, are *facts* of the higher human life, as real as any others in the world. Somehow in the great process of evolution these facts have come to be, and any theory of the world which ignores or fails to interpret them has not said the last word about the mystery of existence, however arrogantly it may be championed. In the presence of such a creed it is the part of wisdom to

"Cleave ever to the sunnier side of doubt,
And cling to Faith beyond the forms of Faith,"—

to trust life and the revelations of experience, rather than an inadequate theory of life.

EDWARD HOWARD GRIGGS.

BRIEFS ON NEW BOOKS.

Mr. Barrie's memoirs of his mother.

Even the most severe reviewer should be mollified by Mr. Barrie's memoir of his mother, "Margaret Ogilvy" (Scribner). He may not care for it all, but whoever has been once seized with the fever for literature will surely be hard-hearted if he read entirely unmoved this story of a man of letters and his mother. This mother sympathized with her son's ambition, as other mothers have sympathized: who that has written does not recollect that kindly listener? She was proud of him, proud but fearful. He must go up to London where there was a field for young men of letters; she acquiesced, but shrank with terror from the garrets in which "the poor fellows sat abject, and the park seats where they too often passed the night." When the terror of absolute failure passed away, it was only to leave her in apprehension as to the possible value of those slight matters which she had herself helped by her recollections of older days. She could hardly believe that "Auld Licht Idylls" were read with pleasure in London; she could not help thinking "the London editor a fine fellow, but slightly soft." Then, when success was assured, there came a worse trial. There was the awful jealousy of those who were held greater than her son; and, more awful still, the temptation to think that there might be something in the idea. The novels of Stevenson were both a delight and a torment. Finally came the confident happiness in her son's assured work, and the ill-concealed pleasure at seeing how much of it she had herself inspired. The heroines in those beloved stories, they were a constant source of joy to her; in them, more than any other possibility, did she see how much she was to her son, and to such a mother not much more is needed. There must be many who have brought their first work to that critic so competent to judge impartially the fruit of one's labors. But not very many have there been in whom the relation has been productive of so much. "Margaret Ogilvy" is not a mere account of Mrs. Barrie's relation to the world of letters, but that especial part of it must appeal first to the man who writes. If our sympathy with the rest be not quite so keen, it is not so much against it. One hardly needs to commend the book; in it Mr. Barrie is on a high level in more senses than one. The elements of interest we have, in a measure, met with before; but the great difference is that here we have fact instead of fiction. In some eyes that is an advantage. The fact is, as far as criticism is concerned, that if "Margaret Ogilvy" were fiction it would be a far greater achievement even than it is. Just because it is truth, however, it ceases, one might almost say, to be an achievement at all; and becomes something better to those who enjoy it, as doubtless it was to the author.

An irruption of psychology.

The contrast in spirit and method between American psychology of today and that of thirty years ago is brought forcibly to our attention by Mr. John Douglas Sterrett's "Power of Thought" (Scribner). The thesis which the author presents may be stated as follows: Thought is the controlling power in the world of human activity. The idea of an action deliberately selected from a number of competitors is the only discoverable cause of the more important forms of conduct. But thought announces itself as an activity independent of the brain and in every respect free from the control of the laws of the material universe. The attempt to cast discredit upon this testimony of self-consciousness by resolving thought into sensation is doomed to failure, for thought is not sensation but simply works with it as

with a given material. Man, then, the thinker, is a free agent; which was the point to be proved. Most of these propositions are worthy of serious consideration, and at least one — that which affirms the intimate relation between thought and the resultant bodily movements—represents an assured result of psychological research. This is the only claim which the book has upon the attention of serious students of to-day. The argument recalls all that was worst in the American text-books of psychology and ethics of a generation ago, with none of their redeeming features. Platitude alternates with an incoherence that often degenerates into pure nonsense; impassioned assertion is mistaken for evidence; complete assurance is exhibited in the criticism of views the force and even nature of which the author does not in the least comprehend. Such ignorance is all the more wonderful because the author informs us that his "whole life has been one unending, impetuous, uncrushable, and consciously *thoughtful* (personal and responsible) irruption upon the kingdoms of matter and mind." The saving element of the book is its unconscious humor. The patronizing air with which the "scientist" and the "logician" with their "dusky prattle" are shown the error of their ways, the sublime confidence with which the development of the infant mind is sketched with material drawn solely from the imagination, and an estimate of the reasoning powers of animals is offered on a basis of two anecdotes—one a story of "those halcyon days [when he] companioned with an intelligent cur,"—all this and much else is delightful beyond description, and can only be equalled by the best passages from Diedrich Knickerbocker's "History of New York." Some of the descriptions and definitions deserve to become classic. A sensation is declared to be "a mode of brain [which] swims into the mind's presence, giving the latter an opportunity instantly to lay hold of an object lodged in the sensorium." We have no space for further quotation, but perhaps enough has been said to convince the reader that in the words of our author "such lavish blundering," even if "not very instructive, may be a trifle picturesque."

The history of elementary mathematics.

Professor Florian Cajori's "History of Elementary Mathematics" (Macmillan) is evidently the product of wide and scholarly research. It traces the streams of mathematical science, if not to their original springs, to sources far remote in the history of man. The germs of arithmetic, algebra, and geometry appear in Egyptian hieroglyphics that were carved in stone four thousand, perhaps five thousand, years ago. Later, both arithmetic and algebra were developed by the Hindus, from whom they came to Europe through Arabic channels. The word *algebra* does not, as we have supposed, point to Gebir, a Spanish Moor, but appeared two hundred years before his time in the title of a treatise called "*Aldschebr Walmukabela*." The first word meant "restoration," and pointed to the artifice now called transposition. Geometry was brought from Egypt to Greece by Thales (about 675 B. C.), was developed by the Pythagoreans, and culminated in the Elements of Euclid (300 B. C.), who remained for two thousand years the acknowledged master of the science, and whose powerful influence has not yet been fully superseded. Trigonometry originated with Hipparchus, the chief of ancient astronomers, who lived about 150 B. C. In tracing the early progress of these sciences, the marvel appears that the world should have been so long in discovering those concepts which we now recognize as necessary and fundamental. Thus, in numbers, the use of the zero and the principle of local values were not known until they were discovered by the Hindus as late as the sixth century A. D., and were not introduced into Europe until the twelfth century. Not until 1585 was the use of the decimal point indicated by Stevin of Belgium, and then imperfectly. With others, the present author notes the mathematical misfortune that man developed only five fingers on each hand, when he should have had six; therefore he has learned to count by tens rather than by twelves, and hence has a decimal rather than a duodecimal notation. As it is, twelve appears in the dozen, and in months, pence, inches, and ounces; and it submits to division by prime factors more than does any other number less than sixty. For its historical facts and its suggestiveness, this work should be read carefully by all students and teachers of mathematics. Too much stress can hardly be laid upon the fact that mathematics is an active stimulant to the powers of observation. Nothing avails so much to the mathematical student as a clear understanding of the theme offered for discussion, with an intelligent power to interpret results. The mathematical idiom invites the most careful linguistic scrutiny, while all linguistic study will be sharpened by the clear precision of mathematical acumen.

An interesting volume on the Thackerays.

Sir William Wilson Hunter's book "The Thackerays in India" (Henry Frowde) wins attention by the charmed name on its handsome covers. *Our* Thackeray, however, left India when he was only six years old, and consequently it is with the earlier generations of Thackerays that the volume deals chiefly. The first Thackeray in India went there in 1766, a lad of seventeen, to accept a Writership in the East India Company's service. Like his celebrated grandson, he bore the favorite combination of family names — William Makepeace. Four of his sons, and at least fourteen of his descendants and collaterals, followed the same profession, and those who are curious in the study of heredity may learn much that is interesting about the Thackeray family tree. But after all, the romantic strain seems to have come through the ancestry of the grandmother (Amelia Richmond-Webb); and the greatest single influence of the novelist's life-work was his mother, Anne Beecher. She it was who furnished the inspiration

for his fine tributes to woman; and from his own experience he drew such paragraphs as these: "A good woman is the loveliest flower that blooms under heaven, and we look with love and wonder upon its silent grace, its pure fragrance, its delicate bloom of beauty. . . . Lucky is he in life who knows a few such women! A kind providence of Heaven it was that sent us such, and gave us to admire that touching and wonderful spectacle of innocence and love and beauty." Thackeray was an only child; the same gentle eyes that filled with joy when he was born, wept with sorrow when he was laid under the sod; and on the first anniversary of his death, she followed him to her own grave. She is immortal in the immortality of the manliest and tenderest man of letters of our age. Sir William's volume is an interesting one, and a valuable addition to literary history.

George Meredith on Comedy.

Mr. George Meredith's "Essay on Comedy and the Uses of the Comic Spirit" was written twenty years ago, and delivered as a lecture before the London Institution. Published now in a small and attractive volume by Messrs. Charles Scribner's Sons, it will command a large audience as the utterance of one of the greatest living masters of English fiction. Readers of "The Egoist" are familiar, in a general way, with Mr. Meredith's conception of the place of comedy in a civilization. In the present work he asserts positively that there never will be civilization where comedy is not possible; that comedy comes only from some degree of social equality of the sexes, and that it is for cultivated women to recognize that the Comic Muse is one of their best friends. An interesting distinction is made between comedy and the other powers that produce laughter: differing from satire in not driving sharply into the quivering sensibilities, from irony in not stinging under a half-caress, from humor in having a narrower scope — the humorist of high order having an embrace of contrasts beyond the scope of the comic poet. According to Mr. Meredith, a good test of an individual's capacity for comic perception is found when he is able to detect the ridicule of them he loves, without loving them less; and more, by being able to see himself somewhat ridiculous in dear eyes, and accepting the correction their image of him proposes.

Great skeptical dramas.

The wide learning and tireless research of the Rev. John Owen (an English clergyman) were combined with a character of rare simplicity and a gracious spirit. He was as fearless in his rationalism as he was tender and earnest in his reverence. His mind was as free as his heart was devout. The last product of his hospitable and far-ranging mind, completed shortly before his death, has been issued in a substantial volume from the Putnam press. In this work he makes a comparative study of "The Five Great Skeptical Dramas of History" — the "Prometheus Vinctus" of Æschylus, the "Book of Job," Goethe's "Faust," Shakespeare's "Hamlet," and "El Magico Prodigioso" of Calderon. These masterpieces are interpreted with special reference to the play of skeptical thought upon the deep problems of life, which they all in different ways exhibit. Here is something more than literary criticism; and yet all students of literature will find profit from these pages, which open up new points of view and make familiar subjects freshly interesting by framing them in the large horizon of universal history. Here, too, is something quite different from ordinary theological discussion; and yet no student of religion can afford to ignore these rich materials of prophecy, so unconventional, but so genuine and so stimulating. Every earnest student of the great problems of human thought will find himself enriched by this contribution, and will turn from its perusal with a deep sense of gratitude to Mr. Owen for a treatise abundant in information, prolific in suggestions, ennobling in character, fearless in spirit, reverent in temper, and everywhere broadly human. Specialists will probably qualify some of his statements and even combat some of his conclusions; though the most censorious will surely commend his noble sobriety of tone and breadth of learning.

Retrospections of a Scotch editor.

Mr. Charles A. Cooper's "Editor's Retrospect" (Macmillan) is mainly the story of the fifty years' professional life of a distinguished British journalist, somewhat in the vein of Mr. G. A. Sala's reminiscences. Mr. Cooper is editor of "The Scotsman," and he devotes some informing chapters to the history of that excellent politico-literary sheet. The paper, it may be remembered, was founded in 1817 to secure a hearing for the long-smothered protests against the oppression of Scotch Toryism — a Toryism then more high-handed and unbending than that of England. In the adoption of such devices of modern newspaper enterprise as the special wire, the special train, etc., the Edinburgh journal seems to have led the way, and London followed. Unlike most veterans, Mr. Cooper is not disposed to glorify the past at the cost of the present. He does not look back upon a golden age of journalism, — rather, he looks forward for one. Journalism, he thinks, "was never so good as it is now; and it will be better. There are more able men engaged in newspapers now than there were in the wooden press days." One may easily agree with Mr. Cooper as to the ability, the keenness, the exceeding facility (too often "fatal") of current journalism. Would that its morals had kept pace with its wits! Mr. Cooper's narrative is freely sprinkled with anecdotes of London and Edinburgh notabilities, and there is an amusing chapter or so of angling recollections. Among the latter are some notes on the peculiarities of the Highland "ghillie," notably his liking for whisky. One morning at the locks Mr. Cooper overheard a dispute between the ghillies outside his window as to the merits of their respective "shentlemen." The voice of his own man soon rose high and triumphant over

the rest: "You call your man a shentleman? Him! Look at his flask! Look at my shentleman's flask! I could get drunk every night if I liked!" There was no reply. The size of Mr. Cooper's flask was conclusive.

The life of an African explorer.

In August, 1895, at Cromer, England, there passed away a young man who, although in his thirty-seventh year, was perhaps the greatest African explorer of our century. Joseph Thomson made no less than five distinct expeditions, one in Northwest Africa, one in West Africa, one in South Africa, and three in East Africa, all successful in throwing light on the geology and geography of these sections. He published his results in various papers and books, of which the best known and most notable is "Through Masai-Land." His brother, the Rev. J. B. Thomson, has written his biography, "Joseph Thomson, African Explorer" (imported by Charles Scribner's Sons), in a pleasant and interesting way, though of course from a very sympathetic point of view. In fact, the work savors almost too much of the spirit of an *In Memoriam* to be a biography in the largest and best sense of the term. Selections from Thomson's letters constitute the most important part of this volume, and they are often of interest as throwing light both on himself and on the men with whom he came in contact. Thus, he remarks of Cecil Rhodes: "His education is that of the mining-camp grafted on a university training, and he consequently often expresses himself and acts in a manner calculated to shock people at home, accustomed to the refined statesman full of suave language. How can you at home appreciate the character of a premier who delights to hang about a club bar, drinking whiskies and sodas, while with a word here and there between he settles the affairs of a country half the size of Europe? He would be an impossible person in England; but for South Africa he is simply the ideal man, and throughout the length and breadth of the country he is recognized as such." The present work has a number of good maps, and some rather indifferent illustrations.

Italy in the 19th century.

Mrs. E. W. Latimer has added to her series of contemporaneous history a volume on "Italy in the Nineteenth Century" (McClurg). It is history made easy for both writer and reader, being largely historical gossip gathered about an outline of facts that is none too clear. The author's historical judgments and many of her facts are those generally current, rather than the results of profound study of the sources. It is to be said, however, that in the other volumes of the series, if not in this, the author modestly disclaims profound scholarship, her aim being to bring together an interesting tale for him that reads as he runs. In this she succeeds, though not so well in this volume as in some of the others. Her personal experiences and observation have not served her as well, and the subject is more difficult in itself to give unity of interest. The account of the history of the last twenty years is the most useful portion of the book, in which we get a good account of the recent difficulties and the present conditions of this in many ways unfortunate country. The publishers have provided twenty-four excellent portraits, which add interest and value to the book.

BRIEFER MENTION.

Mr. James Lowry Whittle's "Grover Cleveland" (Warne) is a volume in the "Public Men of To-day" series, the object of which is to present "a study of the career of some conspicuous personage in each nationality." The choice of Mr. Cleveland as the representative American for the purpose for which this series is designed is hardly open to question, for, as the author says, "in the case of the United States of America, there is no one now alive who has played so important a part, and who, at the same time, possesses so distinct a personality as Grover Cleveland." Mr. Whittle is an Englishman, but he has given us the best study of our late President that has yet been written, and impresses the reader as being at all essential points well-informed and sound in judgment. The book was completed just before the election of last November.

Mr. Woodrow Wilson has become known of late years to readers of the better magazines as one of the most graceful and stimulating of our serious American essayists. A volume now made up of these contributions to the periodical press is called "Mere Literature and Other Essays" (Houghton), and includes seven familiar numbers, together with an essay on Burke here printed for the first time. It is as great a pleasure to read these essays the second time as it was the first, and a marked satisfaction to have them thus brought together within a single set of covers.

Some excellent biographical writing is to be found in Prof. W. P. Trent's volume on "Southern Statesmen of the Old Régime," which forms a number in Messrs. T. Y. Crowell & Co.'s "Library of Economics and Politics." The substance of the book is a series of popular lectures delivered by Professor Trent at the University of Wisconsin last year; the subjects range from Washington to Davis, and the treatment is sympathetic and independent. The book is illustrated with portraits, but lacks an index.

Messrs. Charles Scribner's Sons now publish the novels of Mr. Harold Frederic in a new and uniform five-volume edition. The set includes "The Damnation of Theron Ware," "The Lawton Girl," "Seth's Brother's Wife," "In the Valley," and "In the Sixties." To the latter volume, which seems to come first in the series, Mr. Frederic contributes an interesting preface, telling how he came to be a novelist, and throwing some interesting side-lights upon his literary career.

The series of "Handbooks of English Literature" (Macmillan), edited by Professor Hales, now includes, besides Dr. Garnett's "The Age of Dryden" and Mr. Dennis's "The Age of Pope," a third volume by Professor C. H. Herford, entitled "The Age of Wordsworth." When the five additional volumes already announced shall have been written, we shall have in the series as a whole a practically continuous history of English literature. Mr. Herford's contribution to this work covers the period from the publication of the "Lyrical Ballads" (1798) to the first appearance of Ten-

ayson (1830). It is as good a condensed treatment of the period as has yet been made; the style and the philosophical breadth of view displayed by the writer leave little to be desired, while the soundness of his judgment gives a high critical value to the work.

"The College Year-Book and Athletic Record for the Academic Year 1896–97," compiled by Mr. Edward Emerson, Jr., and published by Messrs. Stone & Kimball, is a sort of American "Minerva," and we are very thankful that the work has been undertaken. The greater part of the nearly six hundred pages is devoted to descriptions and faculty lists of the American institutions that confer degrees, the arrangement being alphabetical. Such subjects as fraternities, colors, yells, and college publications, as well as the athletic record of the year, are compactly given in the closing sections. There are mistakes, of course, as was inevitable in the first issue of such a work, but we are not disposed to dwell upon them, so creditable is the general plan, and so vast the amount of information afforded.

In "The Argentaurum Papers," Number 1, "Concerning Gravitation" (Plain Citizen Publishing Co., New York) the author, Mr. Stephen H. Emmens, the well-known inventor of the high explosive, emmensite, advances some novel, and indeed startling, propositions in science. He starts out with an extended mathematical discussion of some of the fundamental propositions in Newton's *Principia*, pointing out what he regards as Newton's mistakes, which have misled all subsequent mathematicians and physicists. Out of his corrections he developes a new theory of gravitation, leading to the conclusion, taking into account also centrifugal motion, that the earth is a comparatively hollow shell of unequal thickness. He further proceeds to the following revolutionary generalizations, which we give in his own words: "We are thus led to the great generalization that *Space is Energy*." "Gravitation is caused by Energy being more abundantly present in Matter occupied space than in other regions." The author, who is evidently a man of profound convictions, seems throughout especially solicitous as to how his work will be received. But if he is possessed of the true scientific spirit, he can rest in serenity, now that his book is given to the world; well knowing that, while error is certain to fail, the truth, as certainly, will ultimately prevail.

Professor F. H. Storer's "Agriculture in some of Its Relations with Chemistry" is published by Messrs. Charles Scribner's Sons in a new "Seventh edition," revised and enlarged. The work occupies three large volumes, and is issued at a very moderate price. It is based upon the author's lectures given from 1871 to 1897 at the Bussey Institution, and provides a very thorough discussion of the chemistry of agriculture. "Gentleman" farmers, as well as the professional horny-handed variety, will find the work of the greatest utility and attractiveness.

It is hardly too much to say that in the revised edition of his "Primer of English Literature" (Macmillan), now simply entitled "English Literature," Mr. Stopford Brooke has given us the ideal book of its sort. For a sketch of these dimensions the little book could hardly be improved upon, and we should like to see it used as a text by every secondary school in the country. We note with particular satisfaction that the author has taken good heed of Matthew Arnold's suggestions and has accepted nearly all of them. It is evident that the revision has been more than perfunctory, and that every phrase has been scrutinized anew in the interests of both compactness and felicity of expression.

Mr. T. Bailey Saunders has added a new volume (the seventh) to his series of translations from the miscellaneous writings of Schopenhauer (Macmillan). "On Human Nature" is the title of this selection, and the contents are drawn from the chapters entitled "Zur Ethik" and "Zur Rechtslehre und Politik." Among the subjects discussed are government, character, moral instinct, and the problem of determinism. It need not be said that the thought is both weighty and suggestive; there are no lees in Schopenhauer's cask, for he never wrote for the mere sake of writing, but always because he had something definite and important to say.

Messrs. Allyn & Bacon send us the eighth edition of Professor F. W. Kelsey's school text of Cæsar's "Gallic War." The text is now printed with indicated quantities, and in other respects also exhibits improvements over the form in which it first appeared about ten years ago. From Messrs. Ginn & Co. we have Book IX. of the "Æneid," edited by Mr. E. H. Cutler; and a volume of "Easy Latin for Sight Reading," edited by Mr. B. L. D'Ooge. Messrs. Leach, Shewell & Sanborn publish a "New Latin Composition," by Mr. M. G. Daniell; and a "Greek and Roman Mythology," by Professors K. P. Harrington and Herbert C. Tolman.

Messrs. Henry Holt & Co. publish "A Primer of French Pronunciation," by Dr. John E. Matzke; Balzac's "Le Curé de Tours, and Other Stories," edited by Professor F. M. Warren; and George Sand's "La Mare au Diable," edited by Professor E. S. Joynes. Messrs. Ginn & Co. publish "Napoléon," a volume of extracts from the best writers upon the Napoleonic period, edited by Professor Alcée Fortier, who links the extracts by means of his own narrative. The same editor has prepared Molière's "Les Femmes Savantes" for Messrs. D. C. Heath & Co., and the book appears in their well-known "Modern Language" series.

In "An Old English Grammar and Exercise Book" (Allyn & Bacon), Dr. C. A. Smith of the Louisiana State University gives a clear and accurate statement of the elementary principles of Anglo-Saxon. Phonology is simply but not extensively treated, but the chapters on etymology and syntax are full and well supplied with exercises of a practical character. The etymological hints in the vocabularies and the English exercises for translation into Anglo-Saxon are valuable features of the book. The reading selections are possibly not quite full enough. The work will be useful especially to teachers who do not wish a book so advanced as Bright's "Reader."

Literary Notes.

"The Forcing-Book," by L. H. Bailey, is the latest volume in the "Garden-Craft" series, published by the Macmillan Co.

A second edition of "An Outline of Psychology," by Professor E. B. Titchener, has just been published by the Macmillan Co.

"Jeremiah," edited by Professor R. G. Moulton, is the latest volume of "The Modern Reader's Bible," published by the Macmillan Co.

Messrs. D. Appleton & Company will issue shortly in their "Great Commanders" series a volume on General Grant by Gen. James Grant Wilson.

Messrs. Ginn & Co. are the publishers of a college

text-book of "Plane and Solid Analytic Geometry," the work of Messrs. F. H. Bailey and F. S. Woods, both of the Massachusetts Institute of Technology.

"The Use of Analysis in Logical Composition" is a pamphlet by Dr. Edwin M. Hopkins, issued by the Journal Publishing Co., of Lawrence, Kansas.

"Cuba in War Time," written by Richard Harding Davis and illustrated by Frederic Remington, has just been published by Mr. R. H. Russell of New York.

Two important novels to be published at once by Messrs. Dodd, Mead & Co. are Miss Beatrice Harraden's story of California life, "Hilda Strafford," and Mr. Paul Leicester Ford's "The Great K. & A. Train Robbery."

"The American Claimant, and Other Stories and Sketches," by Mark Twain, is a volume of odds and ends, among which we recognize two or three familiar and perhaps famous pieces. It is published by Messrs. Harper & Brothers in their standard library edition.

Scott's "Ivanhoe" and Bulwer-Lytton's "The Last of the Barons" are the latest additions to the excellent "Illustrated English Library" (imported by Putnams). Mr. C. E. Brock and Mr. Fred. Pegram are the illustrators of the respective volumes, and the work in each case is well done.

Samuel C. Griggs, the pioneer book publisher of Chicago, died on the 4th of April, at the age of seventy-five. A short time before his death he sold his publishing business to Messrs. Scott, Foresman, & Co., who now issue the books that for so many years bore the imprint of S. C. Griggs & Co.

A welcome addition to the beautiful little "Temple Classics" (Macmillan) is a new edition of Florio's translation of the "Essayes" of Montaigne, revised and edited by Mr. A. R. Waller. The edition will be in six volumes, the first of which is now ready. The second part of Malory's "Morte Darthur" has also been published in the same series.

A dinner of the publishers, booksellers, and stationers of Chicago will be given April 22, and promises to be an important event for these business interests, as it is expected that a permanent organization will be effected. The matter is in charge of a committee of which Mr. R. K. Smith of Messrs. McClurg & Co. is Treasurer and Mr. T. H. Devereaux of Messrs. Rand, McNally & Co. Secretary.

"Art et Décoration" is the title of a new monthly review of modern art which has begun publication in France under the editorship of M. Thiébault-Sisson and a committee composed of several of the best known French artists and designers. The first number, dated January, is well printed and beautifully illustrated, and contains several interesting articles. The American Architect and Building News Co. of Boston are the American agents for this periodical.

Prof. Edward D. Cope, one of the most distinguished of American men of science, died at his home in Philadelphia on the 12th of April. He was the author of 350 scientific papers, devoted chiefly to researches in paleontology and to phases of the doctrine of evolution, and at his death occupied a professor's chair in the school of biology of the University of Pennsylvania. His last important publication, "The Primary Factors of Organic Evolution," is reviewed in this issue of THE DIAL.

A new "Encyclopedia of American Biography" is in preparation under the management of the American Publishers' Association of Chicago. It is to be in a single volume, compactly written and printed, and aims at greater comprehensiveness than has been attained by any similar work; in fact, it is intended to include "appropriate notices of all persons who have risen to any considerable degree of prominence." Current biography — *i. e.*, notices of persons still living — will, we infer from the prospectus, have the lion's share of the space. The work is under the editorial charge of Mr. Thomas W. Herringshaw, and is expected to appear in the fall of 1898.

The Burrows Brothers Co., of Cleveland, have just secured for their issue of "The Jesuit Relations and Allied Documents," being edited for them by Mr. Reuben Gold Thwaites, the original manuscript of Father Claude Dablon's famous "Relation of the French-Canadian Mission" for the years 1676–77. It is a rare find, curiously coming to the surface on the tenth of March last, at the Messrs. Sotheby's auction rooms, in London. The publishing of the annual volume of "Jesuit Relations" at Paris, was prohibited by Richelieu after 1672, and few thereafter found their way into print. In 1854, James Lenox for the first time printed this particular "Relation," edited by Dr. O'Callaghan; but they followed an abbreviated and modernized manuscript copy at Laval University, Quebec. In 1861, it was again printed, at Paris, in Duniol's "Mission du Canada," but still in an imperfect form. The lucky finding of the original MS. now enables Mr. Thwaites to present this interesting document just as it was written.

LIST OF NEW BOOKS.

[*The following list, containing 91 titles, includes books received by* THE DIAL *since its last issue.*]

BIOGRAPHY AND MEMOIRS.

The Life of Nelson, the Embodiment of the Sea Power of Great Britain. By Captain A. T. Mahan, D.C.L., LL.D., United States Navy. In two vols., illus. in photogravure, 8vo, gilt tops. Little, Brown, & Co. $8.

Memoirs of Baron Lejeune, Aide-de-Camp to Marshals Berthier, Davout, and Oudinot. Trans. and edited from the original French by Mrs. Arthur Bell (N. D'Anvers); with Introduction by Major-General Maurice, C.B. In two vols., 8vo, gilt tops. Longmans, Green, & Co. $6.

Vita Medica: Chapters of Medical Life and Work. By Sir Benjamin Ward Richardson, M.D., LL.D. Large 8vo, uncut, pp. 496. Longmans, Green, & Co. $4.

Edward Cracroft Lefroy: His Life and Poems, including a Reprint of "Echoes from Theocritus." By Wilfred Austin Gill; with a Critical Estimate of the Sonnets by the late John Addington Symonds. With portrait, 12mo, gilt top, uncut, pp. 199. John Lane. $1.50.

Victoria, Queen and Empress: The Sixty Years. By Sir Edwin Arnold, K.C.I.E. 16mo, uncut, pp. 120. Longmans, Green, & Co. 50 cts.

HISTORY.

The Flight of the King: Being an Account of the Miraculous Escape of His Most Sacred Majesty King Charles II. after the Battle of Worcester. By Allan Fea. Illus. in photogravure, etc., 8vo, gilt top, uncut, pp. 349. John Lane. $7.50.

A History of Canada. By Charles G. D. Roberts. With maps, 8vo, pp. 493. Lamson, Wolffe, & Co. $2.

Governor's Island. By Blanche Wilder Bellamy. 8vo, uncut, pp. 40. "Half Moon Series." G. P. Putnam's Sons. Paper, 10 cts.

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FICTION.

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